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of the people." In this and in the succeeding lectures, on "The Dawning of the Modern Social Consciousness," "The Monks and Their Work," "Medieval Educational Ideals and Method," Dr. Workman accomplishes his task. Into these details we may not go. Through all the confusion and suffering of this tumultuous period the author finds steady upward development, and at the end the foundation of modern religion firmly laid.

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DISCUSSIONS OF WAR AND CHRISTIANITY

In his little volume *Is Christianity Practicable?*¹ Professor William Adams Brown has given us a courageous, candid, and constructive book—courageous, because it consists of lectures in the Orient upon the most embarrassing question of Christian apologetics; candid and constructive, because without artificial or question-begging theological premises, and working only with real facts and ideals, he has produced a clear and simple apologetic adapted to build up genuine Christian conviction. The lectures making up the book were delivered in Kyoto, under the auspices of the Doshisha, and in three other Japanese cities.

The problem they attack is the one raised by the Great War, which, as Professor Brown formulates it, is the problem: Is Christianity *socially* practicable? Our apologetic, he holds, must show that it is practicable in the social realm, for the anti-social interpretations of Christianity—pre-millenarianism and mysticism—are true neither to its historic essence nor to modern needs. But here is the war, and war "is the uncompromising foe of all in which as Christians we believe and for which we ought to strive." "In this age at least, and among nations calling themselves Christian, war on such a scale should have been impossible." And further, we must admit "the failure of the churches to exercise any controlling influence upon the national policy of the so-called Christian nations." On the contrary, "in each of the warring nations the ecclesiastical authorities have taken their cue from the utterances of their respective governments."

The solution of the problem is worked out, first, through "the Christian interpretation of history." The Christian does not demand a world in which there is no evil, in order that he may believe in God

¹ *Is Christianity Practicable?* By William Adams Brown. New York: Scribner, 1916. xvi+246 pages. \$1.25.

and ideals; he demands only a power able to cope with the evil. Also, he does not demand a miraculous conquest of evil, but only a process by which evil is being progressively eliminated. Now, if we go back of the point when a certain spark ignited the explosion of this war and look for the causes which made the explosion inevitable when the spark came, we shall find the two chief causes to be the sin of unbrotherliness and the failure even to attempt to apply the Christian ideal to international relations. But the author shows that a great moral and redemptive process is at work. History is "God's training-school for character"; and in this school suffering may be a means of training, and suffering is inevitable when the fundamental moral conditions of life are violated. Also, history is "God's education for brotherhood." And here comes in vicarious suffering, pain to the innocent for the recovery of the guilty. The cross has a social meaning, which appears when we recognize that human solidarity may be made to "function as an agent of salvation." And, further, history is "the meeting-place of God and man." The full Christian interpretation of the cross "shows God involved with us, in our deepest tragedy, fellow-sympathizer with us in our sorrow, fellow-sufferer with us in our sin." "Here, and here alone, do we find the complete Christian theodicy, our ground for faith in the essential goodness of the world."

The second aspect of the author's solution is given in "the Christian program for humanity." This is the Kingdom of God: "a society in which trust shall replace fear, love take the place of strife, co-operation of selfish competition; in which helpfulness shall be the test of greatness, and the supreme reward, the consciousness of having deserved well of one's kind"—a society which covers both national and international relations. If the practicability of this program is doubted, one must consider the alternatives. They are materialism and nationalism, which, having had almost free scope in the past century, have landed us in the present war. Moreover, Professor Brown warns us: "War gives the advocates of national selfishness their chance. . . . Let them but keep control long enough, and they will do irreparable damage. In spite of all that we may say or do, they, and not the idealists who are dying by thousands at their bidding, will organize the new world which is even now in the making." Again, if we doubt the Christian program, we should remember that our present plight is due to the systematic inculcation of the ideas of nationalism through the press, the schools, and sinister financial interests. But the positive resources which can be marshaled for carrying out this program are very great: the war weariness of men, the new social consciousness of women,

socialism, the awakening of the Christian conscience to social responsibility, the great moral reserves which the war has revealed in humanity.

When the author asks what the next step should be, he rejects pacifism, for, though war can accomplish nothing constructive, it can clear away obstacles to spiritual forces. But he shows that we must organize for social righteousness within the nations and for federation between the nations. The two go together, for patriotism is consistent with cosmopolitanism. The responsibility of the church for these next steps is very great. The church "is committed by its very constitution to faith in the unity of mankind." In the foreign missions of the church "human brotherhood translates itself from faith into fact." But greatest of all its "contributions to social progress is faith in the living God." "For it is faith, after all, upon which all turns."

Dr. P. T. Forsyth's book, *The Christian Ethic of War*,¹ is a rather depressing attempt to find relief from our present moral emergency in a reactionary type of theology, and thereby to do something toward the reinstatement of that theology. "The Cross is the center, source, and key of Christian ethic." "Its final bearing was its bearing upon God, to whom it was chiefly offered." It was "the confession and effectuation of God's righteousness" in one historic act. "The great transaction is done." The Kingdom of Love is "already won for good and all, and already established in Christ's final overcoming of the world in his blood." What is this but the old legalistic view of the atonement?

This is made applicable to the war by stressing *holy* love rather than mere love as the meaning of the cross (though the author seems unaware that "holiness" in turn needs interpretation). Hence one of the chief meanings of the cross is "judgment" upon sin, and the Christian at war may regard himself "as a fellow-worker with the historic judgment of God." "There is no small hope that the war may help us in that way and put the color back into the blood of Christ."

But a reactionary attitude appears also at other points. In the chapter "Killing No Murder" the argument is introduced that Jesus himself inflicted death, as the destruction of Jerusalem proves, not simply because he foreknew it, but also because he is the Judge of history. There is frequent reference to the cleansing of the temple and to the whip of small cords, while the Sermon on the Mount is given a subordinate place. The Sermon has no national reference at all, but the

¹*The Christian Ethic of War*. By P. T. Forsyth. London: Longmans, 1916. x+196 pages. \$2.00.

cross has, because it establishes "public righteousness." Also, "the Sermon was not regenerative."

The author naturally carries on a vigorous polemic against pacifism, which furnishes the extreme example of "the ethic of the graybloods." To be sure, he finds a place for passive resistance, but he assigns the right to it to the church rather than to the individual; and he finds that "the church's right to resist the state in the ethical region would be in proportion as its conviction on the point raised approached the unanimity of its worship of Christ." The only form of pacifism he discusses is characterized by religious individualism and by "a certain moral aloofness and a disconcerting impartiality as to affairs, which is apt to become an honest affectation and a naïve superiority—too proud to fight." He seems oblivious of the position of much of the pacifism in this country, which springs out of the new social consciousness and is represented by eminent social leaders—though in another connection he says: "America it were wiser perhaps not to discuss."

The author's criticism of pacifism often merges into a criticism of liberal theology in general.

The whole question is one of the type of religion which we cherish as Christ's. . . . There is no doubt that for the Christian public of the last half-century the type has undergone a great change—a change so great as to involve a departure, not only from a stiff orthodoxy, but from the New Testament norm. The book is reduced from a charter to a classic. . . . The ethical note has fallen out of piety. . . . Christianity becomes a humanitarianism, abetted by Christ and regardless theologically of holiness, historically of nations, and ethically of public judgment.

It is regrettable that at a time when Christianity is confronted by a colossal moral problem obsolescent theological distinctions should be revived and stressed. Dr. Forsyth's writing is marked by his usually brilliant mastery of antithesis. As polemic it is splendid, but it is not ethics.

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A SOCIOLOGICAL INTERPRETATION OF THE BIBLE

The name of the author of the latest book on the sociological interpretation of the Bible¹ probably affords a sufficient characterization of its standpoint, which may be still further specified by the fact that the

¹ *The Social Teachings of the Prophets and Jesus*. By Charles Foster Kent. New York: Scribner, 1917. xiv+364 pages. \$1.50.